

## Original Paper

# The Islamic Values Implemented in the English Language Syllabuses for the First Three Grades in Jordan

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### Abstract

*The study aimed at investigating the Islamic values basically (faith, worship, moral, and social) that could be implemented in the English language syllabuses of the first three grades in Jordan. The researcher revised those three syllabuses and found some fundamental Islamic values which affect the students' behavior. "Words, phrases and sentences" are taken as original units for analysis and investigations. The subject of the study consisted of all the English language textbooks (Student's Books and Activity Books) of the first three grades in Jordan. The sample of the study is the subject of the study itself, since the researcher analyzes all the English language books for the three primary grades in Jordan. The selected values are important in realization of goals and behaviors of learning, in general and in learning English as a foreign language, in particular. For values have the power of developing personality, which in turn, makes learning more effective and permanent. The findings of the study show that some fundamental Islamic values were implemented in these textbooks with some variation from one grade to another and some others are totally absent as shown in the Tables (1-5). Based on the findings of the study, the researcher attempts to figure out some remarkable suggestions and recommendations.*

### Keywords

## 1. Introduction

The world of today lives a state of tension and instability in all aspects of life, despite the great technological explosion it witnesses. This state is clearly seen in the developed countries represented by poverty, backwardness and division; even the more advanced countries are not excluded. If we look at

the American society for instance, we will find it sinks in a strong state of crime and decomposition and waiting the correct opportunity to evade the values of the society and its influence on younger generation. Japan is also another example of advanced countries which witnesses initial descent of social values. If we shift to the Islamic world, we will find that it is also not protected from values collapse, even though, it is much better than that of the so called modern world. The first initiatives of values collapse in the Islamic world represented in the incorrect behaviors of crimes and deviation. This in turn, will create a severe values crisis which eventually, destroy the inheritance of society and lead consequently, to a kind of isolation between people and values (Aljamal, 1996).

The values are so remarkable in all aspects of human lives, so they become the title of the peoples' talks and their daily behavior. They occupy a great deal of the subjects of researches' social studies. The values are emphasized in religion, philosophy and arts. For this reason, the individuals and groups concentrate much on studying all titles of values under the umbrella of humanitarian and social sciences (Al.battish & At.taweel, 1989). In the presence of the surprising explosion of knowledge and technology, the importance of values and the role of education in forming and presenting them in our modern society are highly emphasized. It is actually the role of societies represented by its scholars and thinkers to pay more attention to education and review all its trends especially, the values. Education without values is certainly nothing. The values represent the umbrella under which all human objectives, goals and strategies are derived (Masri, 2003).

As a fact, that the societies of the recent world are always developing and changeable. The changes take place in all aspects of life. The means of communication have developed a great deal and became numerous. The people of today enter a strong competition to reach and discover many other planets. All these developments are due to the explosion of knowledge and technology. Most of the previous knowledge and many of the other concepts of human life have been changed. These changes in turn, cause instability and variation of inherited and acquired values altogether. The instant changes lead to inability of people to behave correctly. The consequences of these rapid and continuous changes create crucial value crises. So, there is now a strong demand for studying the educational values especially, in the Arab and Islamic countries which take Islam as its sole foundation for its inherited and acquired values (Al.jwarneh, 2000).

The values form the fundamental base of the social relations. They direct these relations and promote the nature of social interaction among the individuals of society. Through these values behavior and attitudes of individuals can be evaluated. The values are considered to be as social and cultural phenomena that help much in connecting the social structure and finding its systematic general rules. The prevailed values are indicators to the future of the social life of the society. So, there is an urgent need to reform and organize these values for all members of the society in a form called (value system). However, this order is actually, different from one person to another, and even among the groups. The individuals, who live in the same community, may have different value systems, although they share the same aspects of life, which may help them all to act positively (Al.fraihat, 1998).

The educational curricula are actually, remarkable base for value growth. Students, in various schooling stages acquire positive values through learning systematic experiences which are constructed and organized for them to get these positive and active values. As the youths of today will be the leaders of tomorrow, they have to be aware of all the surrounding changes and acquire systematic values which give them the correct opportunity to build a strong society (Al.khawaldeh, 1999). Finally, the role of the school as an educational institution isn't restricted to provide the students with theoretical knowledge only; it should also equip them with all experiences to acquire systematic values as well.

## **2. Procedures of the Study**

### *2.1 The Problem*

Most of the learnt values (inherited or acquired) are created by human consciousness through practice and trials. The value itself is actually, found by a total system. Each value has its own role and its own concept which controls its acceptance among people. In most cases, learners acquire the values (inherited or acquired) without investigation. They take them as axioms, no chances or efforts to develop or modify. The school syllabuses may expose the new values to the students directly and do not present them in a well designed instructional sessions which may lead to better understanding and acceptance. The ignorance of any of the Islamic values may lead to the collapse of the total value system in the Islamic world. The students are terribly, in need to know their values and judge them accordingly. As well as they need to be aware of the values in their own society, they also need to know the values of the surrounding societies. If we examine the Arab and Islamic societies, we will find that they actually, suffer a horrible status of ethical, religious, moral, economical, political and social life.

A strong and consistent Arab and Islamic society should be a must in the present world. This can be achieved through changing individual behavior and building up a well organized Islamic values and passing them to the generations to come. These well- organized values play as a corner stone for building up a strong society. Since the values play remarkable roles for individual behavior and consistent society. However, this study attempts to investigate and analyze the Islamic values implemented in the English language syllabuses which have been taught to the first three grades in Jordan.

### *2.2 Importance of the Study*

The importance of this study lies in the fact that it represents the importance of the Islamic values in its both, group and individual sides. The values are the main base to the unity of any social system, its consistence and its destination. The values are very important also for individual unity and its personality. They are actually, important for the new generation to present them properly for the future to come. The study is also important, since it sheds light on the foreign syllabuses that are taught to our kindergarten and their ability to provide them with the correct values they need. These positive Islamic values should be personalized for all students to prepare them for the life to come.

The importance of the study is clearly shown since it focuses on the Islamic values implemented in the

English language syllabuses to sustain the positive values of the students and ignore negativeness. The researcher attempts to locate these Islamic values throughout the English textbooks appointed for the first three grades in Jordan. He followed the surveying method in his analysis. The analysis is actually, beneficial for all who interested in designing, authoring and editing English language syllabuses. This study participates actively in equipping the generations to come with the most positive Islamic and educational values.

However, the purpose of the researcher in this study is to improve the strong points in the Jordanian EFL textbooks and to attract the reader's attention towards their shortcomings. The Islamization of knowledge leads students to develop the spiritual survival skills needed to survive as Muslims in the twenty-first century. This research outlines a new vision of Islamic education values in various EFL textbooks in Jordan.

### *2.3 Questions of the Study*

Hence the study tries to identify the Islamic values that could be implemented in the textbooks of the first three grades in Jordan and their frequencies in these textbooks; it attempts to answer the following two questions:

- 1) What are the Islamic values that have been implemented in the English language syllabuses for the first three grades in Jordan?
- 2) How are they frequented in these syllabuses?

### *2.4 Objectives of the Study*

The objectives of this study are concluded from the objectives of the Islamic values that are aimed to bring up generations equipped with high morals and good behaviors. These objectives could be summarized in the following points:

- Archiving cognitive, intellectual and belief-related objectives.
- Implanting the foundations of moral education in the hearts of kindergarten and provide them with positive values and ideals.
- Achieving the social growth of individuals.
- Linking physical education with spiritual and moral education.

### *2.5 Subject of the Study*

The subject of the study included all the EFL language syllabuses for the first three grades in Jordan.

### *2.6 Sample of the Study*

The sample of the study is actually, the subject of the study itself, since the researcher reviewed and analyzed all the English language textbooks (Student's Book and Activity Books) for the first three grades in Jordan.

### *2.7 Instruments of the Study*

To achieve the objectives of the study, the researcher employ the "words, phrases, and sentences" as satisfactory tools in his revision and analysis to describe the values that are implemented in the English language syllabuses of the three primary grades in Jordan. The content analysis was actually, based on

a suggested checklist adapted from Al.Jallad (2010). A number of steps have been conducted to develop and ensure the validity and reliability of the checklist.

### *2.8 Limitations of the Study*

The study is restricted only to review and analyze the English language syllabuses for the first three grades in Jordan.

### *2.9 Definition of Terms*

- Islamic values: they are the main pillars on which life is built as it defined by the god, they are humanitarian aspects.
- English language syllabuses: they are the textbooks which are determined by the Ministry of Education to be taught to the first three grades in Jordan.
- First three grades: It is actually part of the basic stage education in Jordan which is limited by 10 years. The age of children in this stage is ranged from seven to nine years old.

## **3. Literature Review**

Undoubtly, any person needs to be directed and advised in his life, so as to become an effective and loyal citizen. The only way to acquire all good virtues and noble values is through social interaction with all other fellow members. The family is the first corner stone in building up communities, where an individual receives his first education. The family institution helps much in providing individuals with convictions and supreme values through daily routines and activities unforgotten other educational institutions which direct and modify individual behaviors and attitudes. The school for example, should focus much on the educational curriculum as one of the main factors which supply the students with the recommended educational experiences. The curriculum must create the real atmosphere where learners can achieve high values and help them to be able to differentiate between the right and the wrong. To achieve all these objectives, the process of values implementation in curricula should be properly planned and intended by the people who construct and design the school curricula which lead consequently, to a real effective citizen (Al.showha, 2003).

Recently, educational values become a necessity in our life. We are unable to face the challenges and contradict of the modern life unless we are equipped with the necessary values. Thus, all educational institutions and mass media should be aware of the remarkable role of values to societies. The prevailed educational values in any community are considered to the framework for all individuals in that community. The relations among the individuals of any society should be committed to the rules and directions of the prevailed values. So, any individual who attempts to invade the restrictions of the values of the society is actually, inconsistent, irrelevant and undutiful to that society (Zoghool, 2004).

Since the values are very crucial for all communities, we must pay much attention to every single idea written or presented to students. By doing so, we are ready to initiate the proper citizen who loves respects and obeys the values of the society. The students, especially, those who are in the basic stage, embrace practices and positive values are eager to reach the truth, definitely, this is the output of these

positive values (Deeb, 2002).

### *3.1 Importance of Values to Individuals and Communities*

The values play a strong role in varying individuals and communities from each others. They supply the lives of individuals and communities with a sense of life. People either individuals or societies try to achieve their positive values. Values also have something to do with education; the educational values are remarkable elements in any educational task. They are the main goals and objectives of the people who work in education. The values direct all individuals on how to select their effective and positive behaviors; they are also restricting the individual responses toward various motives. The values give individuals the possibility of achieving their duties and the ability to be consistent and positive in almost, all aspects of life. Values help people to be self-satisfied and help them also to be interactive with other fellow members. They give individuals the chance to express themselves and understand the surrounding world.

Regarding the social domain, the values importance is clear in keeping the society coherence and defines the life goals and supreme manners, confirm principles to practice a real social life. The values sustain all communities to face challenges and protect them from selfishness and contradictions. They foster the parts of the society culture together to become convenient and help members of the society to work together in order to perform their civilized needed role (Al.jawrneh, 2000).

Researchers attempt to determine the importance and meaning of the concept value. For example, to Al-jallad (2010), the “value” is crucial to the individuals’ faith, worship, moral, social, aesthetic, political and economical issues. The purpose and meaning of curriculum is apprehensive with culture, where knowledge, skills and values ensure the foundations of society are transmitted to the next generation (Bradly & Kennedy, 1999, p. 8).

### *3.2 Values Variation*

Values are different from one person to another; the variation of values is related to the following elements: age, maturity, gender, abilities, educational experiences, economics, social status and cultural background. Instructional syllabuses have their own impact on the construction and modification of educational values for the students. These values help students to build up strong social relations and encourage them to organize their own social activities. The variation of values between people may be attributed to the social and professional variation, regardless, the individual’s race or nationality. The change or development of values is, partially, contributed to the individual’s affection with criterion background of his community (Al.khalaf, 1996).

The educational work is originally valuable, since it is based on selection and choice between given alternatives of information, ideas, aids, and methods and other value directions. It also, looks forward to achieving general social values not individual ones, for this reason, we can say that there is a strong ties between values and educational systems (Qonswah, 1998).

The educational institutions carry out the social initiations; the individuals in turn, embrace these values and then represent their communities. The educational values take the responsibility of

constructing criterion rules which could be used to judge between right and wrong or good and evil (Ismael, 2002).

### *3.3 Acquiring Values*

There are various means through which educators, teachers, institutions and societies employ to transfer their values to others such as: (presentation, interpretation, preaches, rules, promotions, symbols, punishments ..., etc.) and there are many other continuous methods for transferring values which start from birth to death. The world attempts to shift all the beneficial previous experiences and values to new generations in order to keep these fruitful values for ever.

The values are crucial concepts in social life; they affect all humanitarian relations. They are originally, derived from the philosophy of the society. Educational values are not limited only on the family; there are many other sides which play a strong role in confirming humanitarian values for all individuals. Some of these are: curricula, educational institutions, educators, educational atmospheres and various literatures (Al.megdadi, 1996).

### *3.4 Type of Values*

Values take the following types:

- **Social values:** Naturally, the man is a social being that is different from other living creatures with a social consciousness helps him to recognize surrounding nature. This consciousness is actually a humanitarian value which defined through its various domains the type of society in which a human being is living. The social values are characteristics which prescribe an individual and his relations with other members of the society.
- **Creation values:** One of the most important characteristics of a human being is its thinking which represents his own self and leads him to do whatever he likes whenever he likes. Another characteristic of a human being is that he is the only creature who is responsible for his own behaviors in front of others. All these activities are derived actually, from his own self values which could be described as good values and good actions.
- **Values variation:** Each society has its own values. They are different from one society to another. You may find multi-values in one society. These values could be shown in two forms: absolute values: such as embracing good deeds and being innocent, these are unchangeable values. Second, proportional values; which could be adopted by any human being for its benefit, not for its necessity; it could be prescribed as beneficial values (Zyud, 2001).

### *3.5 Previous Studies*

A study was conducted by (Mukhtar, 2006) aimed at presenting the educational values which are implemented in the Islamic syllabuses for seventh and eighth grades of the basic stage in Sudan. The researcher followed the analytical descriptive method which is convenient to the nature of such studies. The subject of the study included the Islamic syllabuses for two grades. The sample of the study was the subject of the study itself. The researcher figured out all the vocabularies and then analyzed-interpreted them and came out with some important findings. Based on those findings he

registered some suggestions and recommendations. Some of the most interesting findings were: there are a lot of educational values implemented in these syllabuses, pointing out that these values could be taught to the students directly from the Holy Quran. At the end of the study, the researcher recommended for more studies on this respect covering other higher stages.

Awad (2006) conducted another study which aimed at recovering the value system which is implemented in the Islamic syllabuses for the forth, fifth and sixth grades in Saudi Arabia. The subject of the study included the Islamic syllabuses of the three grades and the sample of the study is the subject of the study itself. After developing a value system by the researcher, he submitted it to a group of university staff members to be sure of its validity and reliability. Then, he started analyzing the contents of the syllabuses taking the sentence as an analytical instrument. Some of the findings were: the total frequencies of the values implemented in the syllabuses were (1767). On the top of these were the faith values with (668) frequencies which represented (37.8%) percent of the total value frequencies. The researcher recommended for more concentration on the value system especially the faith values in the Islamic syllabuses in Saudi Arabia.

Al.shoha (2003) conducted a study aimed at recognizing the educational values implemented in the Islamic syllabuses assigned for the higher basic stage in Jordan. The subject of the study was the total syllabuses of the Islamic education and the sample of the study was the subject of the study itself. All the Islamic textbooks were analyzed by the researcher using a sentence as a unit for his analysis. He concluded the following findings: the total frequencies of the values implemented in the textbooks were (2377). The seventh grade came at the top of the other grades with (969) frequencies which represented (28.14%) percent. The researcher recommended for more educational value system and for more focus on them by sustaining them with clear examples in the Islamic syllabuses.

Ashloul, (2003) carried out a study which aimed at recognizing the educational values implemented in the art syllabuses and level of its application from the teachers' point of view. The subject and sample of the study included the Art syllabuses for higher basic stage (Seventh, Eighth, Ninth and Tenth) grades. The researcher analyzed the syllabuses and the training units altogether. He came up with a group of (44) values, frequented (220) in the four syllabuses. He put all these values in a list. Then, he concluded the following results: the Tenth grader occupied the first stage with number of (71) frequencies. The study ended with a group of recommendations, one of its most important was the concentration on the value formation in the content of the Art curriculum.

Mu'men (1992) in his evaluative study of PETRA textbooks for seventh and eighth grades displayed that these textbooks need modification concerning the long irrelevant comprehension passages, the inappropriate writing activities and tasks were of limited type and the readers did not sufficiently meet the student's national, or even Islamic values. Also, Mu'men found out that the investigated textbooks didn't fulfill the social, scientific and technological needs of the students.

Masri (2003) showed that the teachers of English for the first graders in Palestine need more training in the field of pedagogy. The content of textbooks is valid for the first graders provided that it should



contain more Arabic or Islamic names and more relevant pictures that reflect the students' culture.

Al-jarah (1987) regarded that the content of the textbooks should accomplish the students' needs, the teachers prospects, Islamic values, educational goals, and psychological and pedagogical strains.

However, when referring to the previous views and studies, we find that some of them tackled the educational values and concentrated on them as value systems implemented in Islamic syllabuses (Sudan and Saudi Arabia). Both studies focused on the educational and ethical values. Some other studies such as that conducted in the Hashemite Kingdom of Jordan assured the level of acquisition of the educational values by the students which were implemented in the Islamic and Art syllabuses. Both studies took the higher basic stage in Jordan and to which level did the students accept and acquire the educational value systems with regard to the various educational grades.

The present study is consistent with the above studies in their content, since it aimed at recognizing the Islamic values implemented in the English language syllabuses for the lower basic stage in Jordan. It is also a unique study. To the best knowledge of the researchers, it is the first study which deals with the Islamic values implemented in the EFL syllabuses for the first three grades in Jordan.

Similar to the assumptions of this study, literature account highlights the fact that textbooks writers should gear their tendencies towards student-value approach. The researcher agrees that effective infusing of the new syllabuses with values derived from the students' own culture may improve their attainment of the foreign language as being endowed with building their personality.

#### **4. Methodology**

The study followed the descriptive quantitative approach to study the Islamic values implemented in the English language syllabuses of the first three grades in Jordan. The researcher used 'words, phrases and sentences' as units for describing these values. He reviewed and analyzed the syllabuses to identify the most common Islamic values implemented in the English language textbooks for the first three grades in the Jordanian schools. The researcher actually, reviewed and analyzed the syllabuses separately and tried to describe and identify all the Islamic values implemented in each textbook. The frequencies of each value in each textbook were also calculated by the researcher. However, the researchers focus on four main values (faith, worship, moral and social). Faith values consist of six items: Believe in Allah, angles, profits, holy books, judgment day and divine predestination. Worship values: prayers, testimony of faith, fasting Ramadan, giving the needy and pilgrimage to Makka. Moral values: Sincerity, honesty, loyalty, mercy, patience and tolerance. Social values: Cooperation, visiting the sick and ties of kinship. At the end of the revision and analysis, the researchers calculated 227 frequencies for all the above values.

##### *4.1 Analysis Process*

The researcher analyzed all dialogues, reading passages, and activities on the level of word, phrase and sentence. The content analysis was based on a checklist adapted from Al-jallad (2010). The textbooks screening model was applied to determine which values are embedded. The values were distributed into

groups. Then, they were converted into quantitative analyzed data.

When reviewing and analyzing the first grade's English textbooks, the researcher found the following points which could be related to the Islamic values:

- Some of the names hold Islamic symbols such as: Mohammad, Fatima, Ali ..., etc.
- Greetings: students are encouraged to greet one another whenever and wherever they meet each other.
- Asking for permission and requests is another social Islamic value which is shown clearly throughout the English textbooks, e.g., "May I come in ... Excuse me, let me explain ..., etc."

The textbooks confirm also a kind of social interaction among the students such as: visiting, meeting and helping each other which considered to be one of the major aspects of Islamic life.

When reviewing the second grade English textbooks the researcher found some Islamic values which spread through the two textbooks; students' Book and Activity Book. The students are urged to greet one another all the time. Some of the Islamic rituals are also noticed through both textbooks such as: talking about mosques and prayers and how to behave well inside the mosques. The benefits of fasting the holy month of Ramadan. The researchers noticed that the second grade English syllabuses urge the students to be cooperative at home and help their parents and elder brothers with everyday works. The students are motivated to be punctual in all their works such as: when coming to classes in the morning, when leaving the school and when making appointments and they should be committed to their promises all the time. Social communications are also emphasized throughout the textbooks. Students are motivated to visit, meet each other and they are urged to participate actively in all social occasions such as: birthday parties, wedding parties, funerals and other social activities. The syllabuses try to confirm a kind of gratitude among the students like exchanging letters and thanks especially when they practice writing skill inside the classroom, e.g., "This letter for you uncle Issa, Thank you ... that is very kind of you".

When reviewing the third grade English textbooks the researcher found the following Islamic values clearly throughout the two courses:

- Health and cleanliness for example, are apparently focused on in the textbooks especially, in the student book. Students are advised many times to follow the best food habits and they should wash themselves all the time before and after the meals. They are advised to select the healthy foods and to punctuate their meals. Students are also urged to practice physical exercises daily in order to be fit and healthy.
- Cooperation is another important element which is highly focused on in both textbooks. Students are urged to help fathers in the fields and their mothers at home, particularly, in the kitchen. They are also encouraged to help each other inside and outside the school e. g. cleaning classes and yards, the streets, working in the school garden, doing their assignments and collecting the wastes and putting them in the dustbins ... etc.
- Good study habits, is another value which is highly recommended in the students' book. Students are guided to choose the correct time and place to study. By choosing the correct time and place for their

studies, they are actually saving the time and effort and making their studies easier and more effective. The researcher found also some other advices which have something to do with the Islamic values such as: younger students are encouraged to respect and honor elder people whenever and wherever they meet them, e.g., “You must respect you teacher, you must obey him”. They are advised to behave properly with the surrounding environments. They shouldn’t through rubbish in the streets or in the school yards, e.g., “You must put rubbish in the bin, you mustn’t hurt or climb trees and fences, and you must be tidy”. The syllabuses urge the students also to be generous and hospitable. There are many sites in the students’ book, particularly, which call the students to invite their classmates to food parties, e.g., birthday parties, wedding parties, Eid Al.fider and Eid Al.Adha parties and other social ceremonies.

Finally, the researcher discovered many sites throughout the English textbooks of the first three grades which emphasize many good Islamic values beside their emphasis on showing the younger students to behave respectfully with their parents and other elder members of the society. But he, simultaneously, noticed that some of the major Islamic values of faith, worship and moral are totally excluded from the EFL textbooks as clearly shown in the Tables (1-3).

## 5. Results of the Study

The findings of the study will be displayed in light of the research questions: What are the Islamic values that have been implemented in the English language syllabuses of the first three grades in Jordan? How are they frequented in these syllabuses? However, the selected values are: faith, worship, moral and social as shown in the Tables (1-4).

**Table 1. Shows Results of Faith Values Implemented in the EFL Textbooks for the First Three Grades in Jordan**

Faith values			Grade one		Grade two		Grade three	
			Frequency	percentage	Frequency	percentage	Frequency	percentage
Believe	in	1		0.44	1	0.44	2	0.88
Allah								
Believe	in	0		0	0	0	0	0
Angeles								
Believe	in	0		0	0	0	0	0
profits								
Believe	in	2		0.88	1	0.44	3	1.32
holy books								
Believe	in the	0		0	0	0	0	0
day	of							

judgment						
Believe in	0	0	0	0	0	0
divine						
predestination						
Total	3	1.32	2	0.88	5	2.2

If we take a look at the Table 1 above, we will see that the faith values are extremely few and even some of them are totally absent, e.g., belief in angels, prophets, judgment day and divine predestination. This may be due to the authors of these textbooks. As we know, most of the EFL textbooks in Jordan are written or edited by non-Muslim authors, which in turn, has a negative impact on the Muslim youths. Faith values in EFL textbooks would have positive impact on nurturing Muslim youth, yet and regrettably, it is not the case when it is written by non-Muslim authors. Building up knowledge in light of faith values will unquestionably, impact positively on Muslim youths (Al.Jallad, 2010). However, as the calculation reveals in Table 1 above, the first stage is occupied by grade three with a total number of 5 values and a percentage of 2.2, followed by grade one with 3 values and 1.32 percentage and then, grade two with 2 values and 0.88 percentage.

**Table 2. Displays the Worship Values and Their Frequencies.**

Worship values	Grade one		Grade two		Grade three	
	Frequency	Frequency	Frequency	percentage	Frequency	percentage
Prayer value	2	0.88	2	0.88	4	1.76
Testimony of faith	0	0	0	0	0	0
Fasting Ramadan	3	1.32	3	1.32	4	1.76
Giving the needy	0	0	0	0	0	0
Pilgrimage to Makka	2	0.88	4	1.76	3	1.32
Total	7	3.08	9	3.96	11	4.84

As it is clearly shown on Table 2, some value items are absent from the contents of the textbooks e. g. (Testimony of faith, Giving the needy), others are so limited. In Islam, the term “worship” covers any action that one does in accordance with the will of Allah. It can be mental, physical, spoken or even affirmative. All such actions are rewarded by Allah if they are willingly done by Muslim individuals. These values should be implemented in textbooks since they affect much on nurturing and educating the Muslim youths. Obviously, the worship values are so limited in the content of the textbooks, this can be attributed to the fact that these textbooks composed by non-Arab or non-Muslim authors, e.g., (Mandy Loader, Liz Kilbey..., etc.) who, may not realizing the significance of worship values in the

life of Muslim youths. As clearly shown on the Table, grade three occupies stage one with 11 values and 4.84 percentage followed by grade two and grade one respectively.

Moral values are standards of good and evil, which rules Muslim individuals' performance. Muslims morals should be derived from the Holy Quran and prophet's tradition. In Islam, the issues of moral values are very explicit as being crucial for one being a Muslim. More correctly, sincerity, honesty, loyalty, mercy, tolerance and patience are objective and universal moral values. Table 3, below, retrospectively, shows that some of the main moral values such as: loyalty, patience and tolerance are totally absent from the content of the EFL textbooks, even though, other moral values are so limited and not enough for the needs of Muslim youths. Topics that integrated to these values were that related to protecting the animals, natural resources and environmental pollution. In Islam, the value of mercy, for instance, is strongly stressed; the prophet made it clear that mercy is given to all those who perform this value. "*Allah will not give mercy to anyone, except those who give mercy to other creatures*". (Al.Bukhari, 1400H, 5997). As obviously, seen on the Table, grade three comes at the top with a total number of 9 values and 3.96 percentage followed by grade one and grade two.

**Table 3. Shows the Moral Values Implemented in the Textbooks**

Moral values	Grade one		Grade two		Grade three	
	Frequency	Frequency	Frequency	percentage	Frequency	percentage
Sincerity	0	0	1	0.44	2	0.88
Honesty	1	0.44	1	0.44	2	0.88
Loyalty	0	0	0	0	0	0
Mercy	4	1.76	2	0.88	5	2.2
patience	0	0	0	0	0	0
Tolerance	0	0	0	0	0	0
Total	5	2.2	4	1.76	9	3.96

A Look at the results of the social values on Table 4 below shows that they are much more than that of the three previous values in frequency and percentage. Cooperative values, for instance, take the lion's portion of all other values. They have been determined to be the most repeated in the three textbooks. This may be justified on the basis of the purpose of language teaching. Communication which is one major goal of teaching language involves interaction and cooperation among learners. Johnson and Smith (2006) maintained those motives for cooperative base learning are relevant to enhancing students' attainment; building positive liaison between students and their teacher; enhancing emotional health. Zakaria and Ihsan (2006) stressed that cooperative learning is rather emphasized in all subjects. For example, in maths, cooperative learning is grounded in the belief that learning is most effective when students are actively involved in sharing ideas and work cooperatively to complete academic

tasks. In Islam, Muslims are obliged to cooperate; in the Holy Quran we read: “*Help ye one another in righteousness and piety, but not help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment*” (Al.Ma’dah, verse 2).

However, visiting the sick is the lowest percentage of all and it is even absent in the textbooks of grade two. Actually, we have no justification for this absence. Grade three comes at the top with 79 values and 34.76 percentage, followed by grade two and grade one.

**Table 4. Shows the Results of Social Values in the EFL Textbooks.**

Social values	Grade one		Grade two		Grade three	
	Frequency	percentage	Frequency	percentage	Frequency	percentage
Cooperation	32	14.08	45	19.08	64	28.16
Visiting the sick	2	0.88	0	0	3	1.32
Ties of kinship	8	3.52	5	2.2	12	5.28
Total	43	18.92	50	22.00	79	34.76

### 5.1 Summary and Discussion of the Results

It is claimed that the EFL textbooks of the first three grades in Jordan include a lot of Islamic values, but when revising and analyzing these textbooks we find the opposite. From the 20 Islamic values the study focused on, we find 9 of the major values are totally absent, e.g. (believe in angels, believe in profits, believe in the day of judgment, believe in the divine of predestination, testimony of faith, giving the needy, loyalty, patience and tolerance). Some of them are very few or not enough to nurture or behave the Muslim youths. However, as shown on Table 5 below, grade three occupies the first step over other grades with a total number of 104 frequencies and a percentage of 45.76. Grade one occupies the last step with a total number of 58 and a percentage of 25.52.

**Table 5. Displays the Results Summary of Frequencies and Percentage of Each Islamic value**

Values	Grade one		Grade two		Grade three	
	Frequency	percentage	Frequency	percentage	Frequency	percentage
Faith	3	1.32	2	0.88	5	2.2
Worship	7	3.08	9	3.96	11	4.84
Moral	5	2.2	4	1.76	9	3.96
Social	43	18.92	50	22.00	79	34.76
Total	58	25.52	65	28.06	104	45.76

A look at the Table may conclude the following points:

- The total number of Islamic values frequencies in the EFL textbooks of the first three grades in Jordan is 227.
- Social values are the most frequent of all, with a total number of 172 and a percentage of 75.68. This signals positive aspect of the textbooks, for social value of cooperation has a significant impact on the development of young generation's personality.
- Grade three occupies the first stage with 104 frequencies and 45.76 percentage followed by grade two: 65 frequencies and 28.06 percentage, and grade one comes at the end with 58 frequencies and 25.52 percentages.
- Limited manifestation of faith, worship and moral values in the three textbooks. Although they are very significant in endowing Muslim youths with personality traits that ensure progress and development of the Islamic society.
- As a result, the EFL textbooks of the first three grades in Jordan are so feeble to educate and nurture youth generations.

## 6. Recommendations

Based on the results of the present study, the researcher recommends the following:

- Providing the EFL textbooks with more Islamic values, especially, those related to faith, worship and morals to help building up and developing the Muslim youths' personality
- Selecting universal language texts, which do not contradict with Islamic values and include information and input about the positiveness of human nature.
- The values included in the textbooks should be explained in terms of rationality and logic.
- The values should be established by presenting tips that would help students to think of the current world issues positively and preparing them for creativity.
- The values should be presented in different ways in the style of description, modeling and then demonstration.
- Confirming the importance of objectives, individual differences and characteristics of the learners throughout reviewing the course material of the first three grades.
- Giving the chance to the teachers who teach Islamic Education in the primary education to participate actively in authoring the textbooks of Islamic Education which is planned for that educational phase.
- Carrying out educational studies that reveal the orientations of students toward the textbooks of Islamic Education in other educational phases.

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